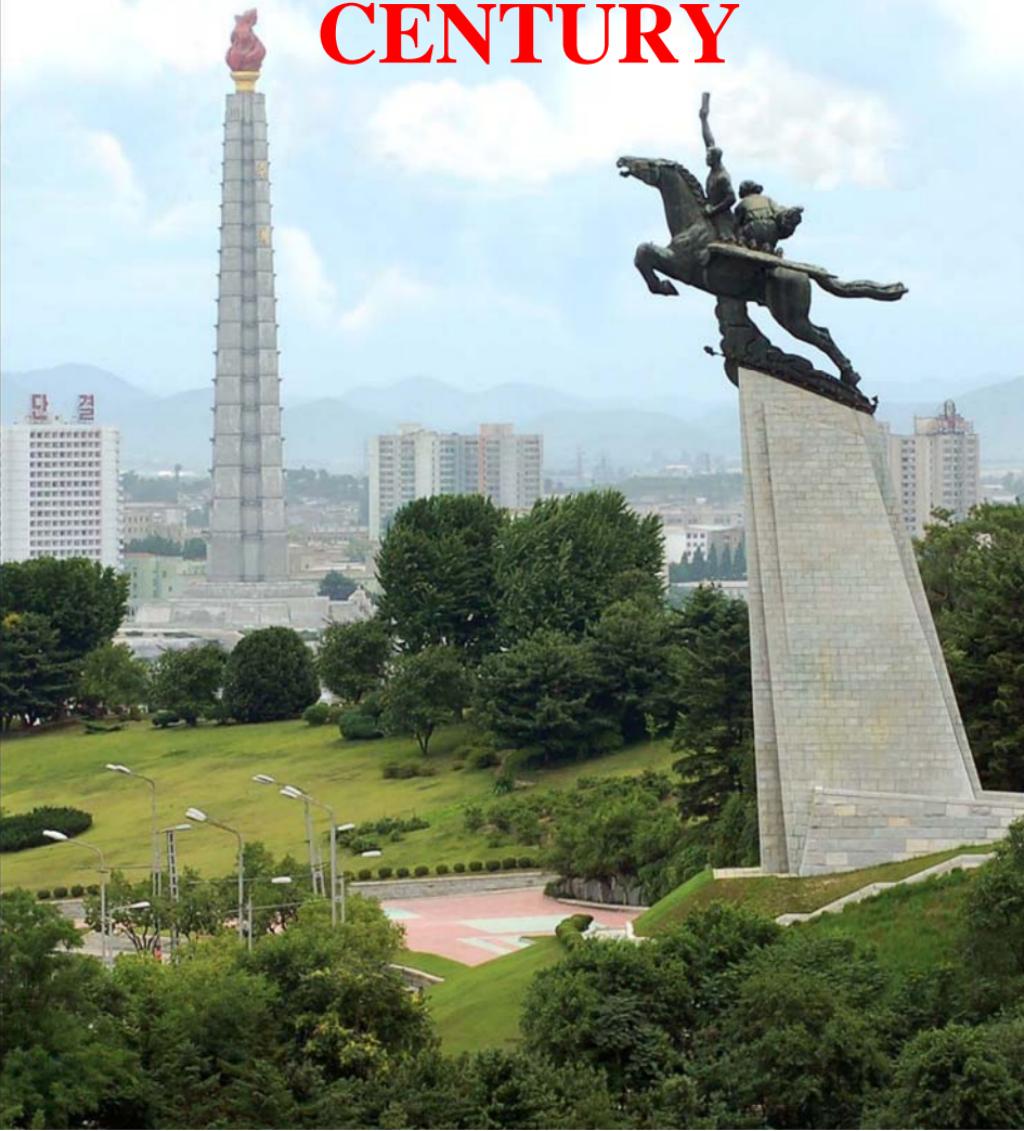


KOREA IN THE 21ST CENTURY



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Foreign Languages Publishing House
Pyongyang, Korea
Juche 101 (2012)



Kim Il Sung delivers a speech on his triumphal return home (October 1945)





Kim Il Sung acknowledges enthusiastic cheers of the heroic service personnel and people



Kim Il Sung meets workers (September 1959)



Kim Il Sung with secondary school students (October 1957)



Kim Il Sung examines the first *Sungni-58* truck (November 1958)



Kim Il Sung with students of a school for bereaved children (May 1961)



Kim Il Sung gives guidance to a joint military exercise of the KPA combined units (October 1970)



The US imperialists were severely punished whenever they intruded into the territorial air and waters of the DPRK





Kim Il Sung and Kim Jong Il examine the relief map of a street (April 1980)



Kim Il Sung and Kim Jong Il look round houses (August 1985)



Kim Il Sung and Kim Jong Il on the rostrum of the parade held in celebration of the 60th anniversary of the KPA (April 1992)





Launching of the artificial earth satellites *Kwangmyongsong 1* and *2*



Kim Jong Il looks round a goods show (July 2011)



Huichon Ryonha General Machine Factory



Kim Jong Il and Kim Jong Un give field guidance at the Taedonggang General Fruit Processing Factory (July 2011)

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PREFACE

Entering the 21st century Korea greeted a great era of prosperity.

The Korean people have never been full of conviction in sure victory of their cause and great pride in their strength as they are today.

Korea, which was a colony and vassal of Japanese imperialism and a backward feudal country only 100 years previously, is now rushing forward by its own effort to build a thriving nation, attracting the attention of the international community.

They were bereaved of the great father of their nation, Kim Jong Il, at the time when their efforts to build theirs into a thriving country were just going to bear fruit, but they turned the sorrow into one-thousand-fold strength and courage, and are now firmly determined to succeed in their efforts, true to the lifetime desire and instructions of their leader.

Whether or not Korea can be built into a prosperous and powerful nation is no longer questionable; it is not a future event, but a present happening.

A prosperous and powerful country is a country which has enormous national strength and enjoys high international prestige and dignity.

All nations want to become prosperous and powerful. Several thousand years have passed since states and nations came into being on the earth. The history of human civilization was precisely the history of all countries and nations seeking the road to reaching the status of powerful ones. In this course there emerged empires which had become powerful through invasion and pillage of other countries, as well as nations which boasted of dazzling material

prosperity or rich natural resources. However, mankind is yet to see a power which can be regarded as its ideal.

Then what are the features of a prosperous and powerful country Korea is striving to build and how viable will it be?

This book is intended to give assistance to people in solving these questions.

Up to now there have been a great deal of mistakes in the understanding of Korea owing to the slanders, distortions and groundless calumnies of the West. However, as sunlight cannot be blocked, so a truth cannot be kept from spreading or destroyed.

The author sincerely hopes that this book would give people a true picture of Korea in the 21st century and thus help them establish a correct view of the country.

April 2012

CHAPTER 1. BRIEF HISTORY OF KOREA

It is by no means easy to know all about a country and nation. Moreover, as countries and nations are different from one another in their historical courses and present situations, it is difficult to understand and assess a country and nation with one yardstick.

When one is to understand a country and nation, one usually directs primary attention to its history.

It is because history is not merely a record of the past. It is itself justice and truth, tradition and inheritance, and experiences and lessons. A saying goes: "History makes a man wise." By studying history one can know the present and future as well as the past, and cleanse one's reasons.

In this sense, it would be a very effective and primary process to look back on the history of the Korean nation briefly in order to have a better understanding of the country.

Land of Morning Calm

Geographically, Korea is located in the eastern tip of the Eurasian Continent with an area of about 223 370 square kilometres and a population of 70 million. Sharing the Amnok and Tuman rivers on the north with China and Russia, the Korean peninsula is encircled by the East, West and South seas of Korea on the northwestern fringe of the Pacific Ocean. It faces the Japanese Islands to the east across the East Sea of Korea.

Korea, or Joson in Korean, means the land of morning calm.

(The Indo-European transcription of Joson is originated from Koryo, the first unified state of Korea.)

From time immemorial Korea has been called a “land of golden tapestry” for its beautiful mountains and limpid streams.

It is known to the world as a country with many beautiful mountains, the mountain area accounting for more than 80 per cent of the land, with lofty peaks, deep gorges and valleys, hills and forests. To name a few, Mts. Paektu, Kumgang, Myohyang, Kuwol, Chilbo and Jiri are celebrated for their combination of magnificence and beauty. Particularly, Mt. Paektu, the highest mountain in the country, is regarded among the Korean people as the ancestral mountain from which the land of Korea spreads out. Whereas it is said that Mt. Olympus bestowed the spirit and physical power on the ancient Greeks, Mt. Paektu is the mountain where the Korean nation cultivated their spirit and soul. Soaring high and commanding all the mountains, rivers and lakes, Mt. Paektu is symbolic of Korea and the spirit of its people. The two major rivers in the country, the Amnok and Tuman, originate in Lake Chon on the summit of the mountain—the former 803-km long running to the west and the latter to the east.

With many streams, lakes and springs, Korea ranks high in the world in terms of the density of stream. Its mineral springs and hot springs numbering over 100 are world-famous for their high quality.

The four seasons of spring, summer, autumn and winter are distinct in Korea and their respective sceneries are uniquely spectacular.

As its national anthem, *Patriotic Song*, sings, Korea is rich in natural resources. Some people say that as it is so abundant in natural resources compared to its territorial size, the land should be measured in cubical unit, not in square unit. Korea stands high in world rankings in gold deposit per unit area and has a rich deposit of quality iron ore and magnesite. The distribution area of limestone, a

major material for cement, accounts for 25-30 per cent of the territory and the deposit of coal is estimated at billions of tons.

However, it is not only because Korea has beautiful mountains and rivers and is rich in natural resources that it is called a beautiful land good to live in. From time immemorial the Korean nation had settled in Korea and created its own history, called the Taedonggang Civilization, an independent human civilization.

The Nile River valley in Egypt, the Huanghe River valley in China, the Indus River valley in India and the Mesopotamian area between Tigris and Euphrates rivers in Southwest Asia have so far been recognized as cradles of human civilization.

Recently, the history circles of Korea named the ancient civilization created in the Taedong River valley centred around Pyongyang the Taedonggang Civilization and insist that it is also a kind of human civilization.

With clear water, expansive fertile land, rich produce and warm climate, the area around the Taedong River valley was favourable for settlement of humans in the early period of their emergence.

Relics of primitive men who lived more than a million years ago and fossilized bones of Paleolithic and Neolithic men have been discovered in the area. This means that in this area the ancestors of the Korean nation lived undergoing the successive stages of human evolution—primitive, Paleolithic and Neolithic—and creating early human civilization.

The valley is also the birthplace of an ancient state.

Tangun, the founding father of the Korean nation, established Kojoson (Ancient Korea—Tr.), the first ancient state in East Asia, centred on Pyongyang in the early 3rd millennium BC, thus ushering in a new era of civilization.

According to the *Report of the Excavation of the Tomb of Tangun* the Academy of Social Sciences of Korea issued in October 1993, the remains of Tangun were scientifically verified to be 5 011 years old as of the year of the excavation. This proved

that Tangun, the founder king of Kojoson, is not a legendary man but a real man, and that the 5 000-year-long history the Korean people used to boast of is no exaggeration. In this way the Korean nation could confirm its founding father and its time-honouredness and homogeneity.

Even now many relics of the Bronze Age and gold, iron and earthen ware are discovered in this area. Other relics prove that the ancient people in the area were among the first in the world to cultivate rice, foxtail millet, soy beans and millet, and raise three-moult silkworms. The cover stones of 200 dolmens have grooves and holes cut in the surface, which were identified to be star charts. Inhabitants in the area used *Sinji* characters, one of the earliest alphabets in the world. As it has all the characteristic features of ancient civilization, the Taedonggang Civilization can be fully included in the world's ancient civilizations.

As seen above, Korea is a sacred place, in which mankind emerged more than a million years ago and developed human civilization, and a country deserving the admiration of the world, a country which formed a state and a nation in the earliest days in the East and shaped out the road of its independent development.

Resourceful and Courageous Homogeneous Nation

It is said that there exist thousands of nations and ethnic groups in about 200 countries, large and small, in the world. China, a neighbour of Korea, has more than 50 nations including Han and Manchu, and India has 200 nations and ethnic groups including Hindu and Bengali. A particular country is composed of more than 500 ethnic groups. Almost all the Western countries in which nations are recognized to have been formed in relatively modern ages are multi-ethnic countries.

However, Korea is an oldest state of a homogeneous nation. A homogeneous nation which has lived from time immemorial on the same land with the same blood, language and culture, the resourceful Korean nation has shaped out its destiny, creating excellent material and cultural wealth through its diligent creative activities. It was the first in the world to invent iron-clad warships, metal type and observatory, and made an enormous contribution to the development of culture in the East including Japan.

Whenever it was faced throughout its long history with many ordeals and challenges caused by foreign attempts to stamp out its national sovereignty and identity, it has braved them out and preserved its national identity without being assimilated to other nations.

Koguryo was the strongest state in the history of Korea. Founded by Ko Jumong (King Tongmyong) in 277 BC, it existed for about 1 000 years as a powerful country in the East. Its territory stretched for 1 600 kilometres north and south and 2 400 kilometres east and west towards the close of the 4th century. Its people did not know the term worship of big countries, and never tolerated foreign intervention and invasion. The martial spirit prevailed in Koguryo; its people trained hard in horse-riding, archery and martial arts from an early age, in the course of which they cultivated national pride and courage and valour. They displayed to the full high sense of patriotism and mastery of martial arts in battles against foreign invaders. The neighbouring countries of Koguryo invaded it time and again with hundreds of thousands or even millions of troops, but it dealt shattering blows to the enemies and drove them back each time.

The desire of Koguryo to unify the states of the same nation was realized by Koryo, the successor to it. Koryo, founded by Wang Kon in 918, is renowned around the world as it materialized the territorial unification for the first time in Korea's history and paved the way for the uniform development of the nation. Koryo

repelled the three invasions of Khitan and safeguarded its territory and national sovereignty with honour. To check the invasion and pillage of Jurchen, it built a 400-kilometre-long wall and nine forts. Afterwards, its people fully demonstrated wisdom and national dignity in the struggle against the intrusions of Mongolia from the north and Japan from the south.

The Korean people in the days of the Ri dynasty also courageously fought against foreign aggressors. The typical example is the seven-year war against Japan, which is called the Imjin Patriotic War.

Korea produced many celebrated generals during its historical struggle against successive foreign invasions, among them Ulji Mun Dok and Yon Kaesomun of Koguryo, Kang Kam Chan and Yun Kwan of Koryo, and Nam I and Ri Sun Sin of the Ri dynasty.

When Sui China invaded Koguryo with an army three million strong in 612, Ulji Mun Dok, commander-in-chief of the Koguryo army, delivered heavy blows to the enemy by employing the tactics of retreat and allurement, thus foiling the enemy's strategy of simultaneous advance by land and sea and greatly contributing to the great victory of Koguryo. Yon Kaesomun led the Koguryo people and army to repel the aggression of the hundreds-of-thousand-strong Tang Chinese army several times by dint of flexible tactics and indomitable courage, demonstrating the prestige of Koguryo to the world. A story has it that Emperor Taizong of the Tang, who commanded the invasion on Koguryo but failed to conquer it, left his last will that Tang must refrain from invading Koguryo again. When an emperor of the Song asked his official, "Why did Emperor Taizong fail in the expedition to Koguryo?" the official answered, "It was because Yon Kaesomun of Koguryo was an outstanding man." Tang China dared not invade Koguryo as long as Yon Kaesomun lived.

Ri Sun Sin of the Ri dynasty was an unrivalled naval commander. Under his guidance Korean handcraftsmen and

sailors manufactured the turtle ship, the first-ever iron-clad ship in world history. Turtle ships played a leading role in enabling the Korean navy to secure naval supremacy in the Imjin Patriotic War against the aggression of Japan. Under the command of Admiral Ri Sun Sin, the Korean navy sank more than 500 enemy ships during the whole period of the war.

At his 70th birthday party, Admiral Togo, who led the Japanese fleet to victory in the Russo-Japanese war by destroying Russia's Baltic Fleet in the Korea Strait in May 1905, said, "I dare say that it would be alright that the moderator compared me with Lord Nelson of England, but I don't deserve his comparison of me with Admiral Ri Sun Sin of Korea."

The Korean nation has left a clear trace in the development of the economy and culture in the East.

The ancient Koreans knew how to produce iron. In the period of the Three Kingdoms (Koguryo, Silla and Paekje), they widely used tools made of iron. The craftsmanship of gold, silver and bronze works reached a high level in this period. In particular, Koguryo played a vanguard role in the cultural development in East Asia by disseminating its advanced culture to Paekje, Silla and Kaya which were the states of the same nation, continental China and even Japan across the sea. Chomsongdae, the world's first observatory built in the first half of the 7th century, nine-tiered pagoda in Hwangryong Temple and sculptures and mural paintings in the tombs of the Koguryo period whose colouring is not faded even today clearly showcase the high level of architectural and painting skills of the Korean nation.

In the Koryo period, its people invented metal type for the first time in the world history, thus bringing about a great change in publishing. Koryo was famed for its development of celadon which are valued as a treasure all over the world for its delicate colouring, patterns and shapes.

By inheriting and developing the *Sinji* characters of ancient

times, the Korean people invented the Korean alphabet called *Hunminjongum* in 1444, ensuring uniformity and people-oriented character of the Korean language and enriching the treasure-house of their national culture.

As seen above, the Korean nation is a dignified nation, which has safeguarded its lineage as a homogeneous nation, preserving its excellent national identity throughout the long period of history, and also a talented and civilized nation which has written an inerasable page in the human history of the development of science and culture.

Tribulations of Modern Korea

For its geopolitical features, the Korean peninsula was an arena of competition between powers in modern times.

Their competition grew fiercer and more frequent between the late 19th and early 20th centuries. The sharp conflict and clash between Russia and Japan and between the Qing of China and Japan made Korea a powder keg of Northeast Asia, and drove it into a political vortex, threatening its very existence.

The feudal government of the Ri dynasty made desperate efforts to pull itself out of the vortex, in the course of which it devised a policy of containing one power with the help of the other. It invited Japan to check the influence of the Qing of China and asked Russia for help to repulse Japan. However, its fate was doomed. Japan, a newly emerging military power, won victory in the competition and occupied Korea. It expelled the long-standing influence of the Qing of China from Korea through a war against it during 1894 and 1895, and beat off Russia, its formidable rival, in 1905 through the Russo-Japanese war.

After it won victory in the war against Russia, Japan moved the large force it had hurled into the war to Seoul, capital of Korea. It

had some troops besiege the imperial palace of Korea and placed others in various parts of the country to suppress the anti-Japanese sentiments of the Korean people.

After creating such a dreadful atmosphere, Japan dispatched Ito Hirobumi, president of the Privy Council, to Korea as a special envoy. He threatened the Korean emperor and forced the cabinet ministers of Korea to sign the Japan-Korea Treaty, otherwise called the Ulsa Five-Point Treaty, in November 1905. The gist of the treaty was the transfer of Korea's diplomatic rights to Japan. The conclusion of the treaty effectively reduced Korea to a colony of Japan.

Recently the original text of the treaty was discovered and made public. It is reported that it does not bear the signature of Emperor Kojong, the sovereign of Korea, and the imperial seal. This shows that the treaty was an illegal one concocted through military blackmail and fraud.

In June 1907 Emperor Kojong secretly sent three emissaries to the Second International Peace Conference held at The Hague to disclose the illegality of the treaty and regain the sovereignty of the country with the help of powers. However, no power did so much as sympathize with Korea. Ri Jun, one of the emissaries, disembowelled himself in an attempt to manifest the Korean nation's aspiration after independence.

Not content with the deprival of Korea of its diplomatic rights, Japan forced the Korea-Japan Annexation Treaty on it on August 22, 1910, again by means of military blackmail and intimidation, dissolved the already titular Korean government and annexed it.

Thus the Ri dynasty came to an end after 500 years of existence.

It was because Korea's national strength was weak that the Korean nation which had defended its land throughout its 5 000-year history had to experience tearful experience of colonial slaves in modern times.

Pak Thae Won, a famous writer of Korea, described the situation of Korea on the verge of national ruin in his novel, titled, *Will the Dawn Break on This Land:*

“Long is the night in Korea, a country which is nicknamed a ‘hermit country’ by the colonialists across the sea who are eagerly watching a chance to occupy it.

“It is high time to make a long-term plan for the future and prosperity of the country. This notwithstanding, the rulers of this country will not wake up out of a sound sleep they are sleeping. What on earth are they thinking about? Who will take care of this country?”

While other peoples were travelling the world by plane and by train and capitalist nations armed themselves with five-shooters, guns and warships, the corrupt and incompetent feudal rulers of Korea closed the door of the country and shut their eyes to the world. They did not trouble to pay heed to strengthening the national strength, singing of the peaceful times, although the army of the country was equipped with rusty spears and outdated matchlocks. It was quite natural that Korea went to ruin.

As its army was so poorly armed, Korea had to ask foreign armies to guard its royal palace and dared not protest although the sovereign was detained in a foreign legation and the Queen was stabbed to death and cremated by a samurai gang with the Japanese soldiers and policemen besieging the imperial palace. This was the reality in Korea in the late 19th century.

With national ruin impending, some patriots said at the sight of thriving bamboos how good it would be if the bamboos had been Korean soldiers; others, seeing a shower pelting down, gave vent to their rancour, saying that things would not have come to such a pass if all the raindrops had been arrows and bullets showering down over the Japanese marauders.

However, all that the incompetent feudal rulers did to save the toppling country was to change its name into the Empire of Korea

in October 1897 and proclaim that Korea was an absolute monarchy.

However, changing the country's nomenclature and raising the status of its king to that of emperor helped little to wipe out worship of and servitude to powers and fend off the invasion and pillage by foreign countries.

Because of its incompetent ministers and politicians, Korea was robbed of its sovereignty and its people had to suffer from slavery for nearly half a century.

The tribulations of modern Korea left behind a truth—if a country and nation is to prosper, it must have an outstanding leader.

Grieving over the destiny of the ruined nation, a patriot deplored before killing himself, “Oh, you heartless heaven. Why will you not send a great man to the Korean nation when you blessed Russia with the outstanding leader Lenin?” This reflected the unanimous lamentation of the Korean people over the national ruin.

The earnest yearning of the Korean people for an outstanding leader was satisfied in the 20th century and the great era of national prosperity was ushered in in their country as they hailed Kim Il Sung and Kim Jong Il as the leaders of the nation.

CHAPTER 2. SOCIALIST KOREA IN THE 20TH CENTURY

More than 60 years have passed since the Democratic People's Republic of Korea was founded in September 1948, which constitutes the starting point of its building of a new society. This period can be called a moment when compared with the 5 000-year-long history of the Korean nation. However, during this 60-odd years Korea adorned the 20th century with success in building socialism, and now it has proceeded to the building of a thriving nation full of confidence more than ever before.

The world already saw in Korea's socialist building the original form of socialism and the justness and invincibility of socialism as a science.

A thriving country Korea is now striving to build is the one which will remain firm on the socialist foundations. In this sense, one needs to have a scan of socialism of Korea which attracted the world's attention from the 1960s. Then one will find the correct answer to the question as to how Korea did not collapse in the face of the political cataclysm, in which socialism was frustrated in the Eastern European countries, and of the tenacious plots of the United States and other Western countries to isolate and stifle it, but rather rose up higher, and is now building a thriving nation.

Kim Il Sung, Founding Father of Socialist Korea

The Korean people who writhed in humiliation as a ruined nation in the early 20th century liberated their country from the

yoke of colonial slavery and built socialism in Korea, glorifying the history of modern Korea. This was entirely because they held up Kim Il Sung as their leader.

From olden times the saviour of a nation has been held in the highest esteem.

According to Exodus, or The Second Book of Moses, Moses led the Hebrews to Canaan, the Promised Land, from slavery in Egypt. The Hebrews and Western historians eulogize him as the Saviour of the Hebrews and his life as a heroic epic. While the Hebrews were fleeing eastward led by Moses, they were caught between the devil and the deep blue sea—between the pursuing Egyptian army and the Red Sea. If they were caught, that would mean their death, nay, the stamping out of a nation. Hemmed in by the Egyptians, the people vented their complaints on Moses. Moses called to Yahweh, his God, for help. A strong east wind blew all night, creating a dry corridor through the sea and permitting the Hebrews to cross. When the Hebrews were safely on the other side, the waters returned, destroying the pursuing Egyptians.

Some historians and Christians praise Kim Il Sung as Moses of the 20th century who saved the Koreans from national ruin.

Whereas Moses was a hero in a legend who saved the destiny of the Hebrews with the help of God, Kim Il Sung was a substantial hero who embarked on the revolution in his teens nursing a great plan to save the destiny of his country and nation and liberated the Korean nation from the yoke of colonial slavery of Japanese imperialism by waging a bloody struggle for 20 years.

In the darkest period of the colonial rule of the Japanese imperialists, when the destiny of the nation was at stake, he organized an anti-Japanese guerrilla army and destroyed the Japanese army, self-acclaimed “invincible Imperial Army,” by dint of flexible guerrilla tactics with Mt. Paektu and its surrounding areas of Korea and Manchurian plateau as the theatre of his activities, opening a vast vista for national revival. He won back

the independence of the country and accomplished the historic cause of founding the party, state and army in his thirties, and in his forties defended the country from the aggression of the United States and established a socialist system in Korea through a socialist revolution.

The *New York Times*, dated October 27, 1969, carried an abridgement of Part 1 of the *Biography of Kim Il Sung* in a full-page feature article headlined *Korea Produced a Hero of the 20th Century*.

The article was not merely an introduction of a new book. It was meaningful not only in that an authoritative newspaper of a country hostile towards Korea carried such a feature article but more so in that it praised the Korean leader as a hero of the 20th century. *The London Times* and the major newspapers of Japan followed suit.

Hero of the 20th Century was the highest title the humanity gave Kim Il Sung and reflected their boundless respect for and trust in him.

Any country and nation creates its own history aiming at achieving prosperity. Which road will lead a country and nation to prosperity?—this has been a problem common to all countries and nations for thousands of years.

From olden times Koreans, looking up at the rising full moon, used to sing of their simple wish in a song which reads: “*I wish to fell the cinnamon tree in the moon with gold axe and trim it with jade axe/ I wish to build a straw-thatched house with the wood and live happily in it with my parents for thousands of years.*” However, they could not satisfy this simple wish of theirs throughout their 5 000-year-long history.

It was Kim Il Sung who put their wish into reality and laid solid foundations for national prosperity.

He was the founder of socialist Korea; he indicated the road to socialism as the one and only road to achieving prosperity of the

nation, and established a socialist country, prosperous and powerful, on this land.

Although Korea won the three-year war ignited by the United States, the war literally devastated Korea to ashes. There is no use enumerating the damage the war inflicted upon the country, as it lost all its people had created through their hard labour for the five years since the country's liberation in 1945. The amount of the damage reached into astronomical figures, worth the total value of the products for six years as calculated with 1949 as the basis year.

As repairing damaged clothes takes more labour and cost than making a new dress, so does rehabilitating an economy devastated to such an extent, because a colossal amount of manpower and time are needed to remove the debris.

However, the Korean people were not disheartened. They set to postwar rehabilitation and socialist construction in high spirit and mettle which they had displayed in the war.

Korea followed two unique lines—one was to give priority to heavy industry while simultaneously developing light industry and agriculture and the other was to transform the overall production relations in urban and rural areas along socialist lines. The first was the basic line of postwar economic construction and the second was for the socialist revolution.

The line of giving priority to heavy industry while simultaneously developing light industry and agriculture was a Juche-oriented economic line which was most suitable to the actual conditions of the country.

While prioritizing heavy industry, Korea did not develop it merely for its sake but put the main emphasis on the sectors which were closely related with the people's living standards—coal-mining, metal, electric-power, machine-building, chemical industries and construction; the machine-building industry directed great efforts to the production of machine tools and machinery for mining, textile and fertilizer industries and agriculture.

The socialist transformation of production relations was an indispensable requirement of socialist revolution geared to abolishing private ownership and thus liquidating exploitation and oppression of man by man, and of the reality of the country as well. The ravages of the war rendered it impossible for people to improve their standard of living individually, much less renovate industry and agriculture. It was possible only by pooling their efforts and production means. So Korea set about carrying out the socialist revolution with confidence that it could fully transform the production relations along socialist lines although its productive forces were not fully developed, because the truth of life “The harder the times, the more you must pool efforts with others” had become a demand of the masses and the force to realize the demand had been prepared.

Shortly after its liberation, Korea had distributed farm land among peasants and nationalized major industries. This was a measure geared for the construction of the national economy and at the same time a preparation for building socialism. The war devastated almost all private businesses producing small articles. Given the situation, Korea could complete the transformation of private trade and industry along socialist lines through cooperativization, not through expropriation, in a relatively short period of time. Moreover, it carried out, in close combination with technical transformation, the task of remoulding all the private traders and manufacturers who belonged to exploiter class into socialist working people.

Korea maintained a unique policy of cooperativizing agriculture on the principle of the voluntary will of the peasants by persuading them through the popularization of the examples of model units and in combination with the active support and assistance from the state.

In this way it carried out socialist revolution, a most serious social reform, in a democratic manner, that is, not by means of

violence and expropriation but through people's voluntary participation. This was the only case among the former colonies.

Thus the socialist revolution was successfully accomplished in Korea in a short span of four to five years through the efforts of the Korean people themselves, with the result that a socialist system was established in the country in August 1958 for the first time in the East.

It was entirely ascribable to Kim Il Sung's original Juche-oriented theory of socialist revolution and his wise leadership that Korea advanced along the straight course of socialist revolution and construction without experiencing any deviations and setbacks.

The world affirmed the greatness of Kim Il Sung as a legendary anti-Japanese war hero through the three-year-long Korean war, and it reaffirmed the greatness of him as an outstanding political leader through the postwar reconstruction and socialist revolution in Korea.

Kim Jong Il said, "The founding father of our nation was Tangun and the founding father of socialist Korea was the great leader Comrade Kim Il Sung."

It is quite natural that Koreans call their country and nation Kim Il Sung's Korea and Kim Il Sung's nation as well as Tangun's Korea and Tangun's nation.

Socialism, Independent, Self-Sufficient and Self-Reliant in National Defence

Korea's socialism is characterized, in a nutshell, by the fact that it is Juche-oriented socialism; in other words, the Juche idea is embodied in it.

The Juche idea is an idea that holds that man is the master of everything and decides everything, that is, one is the master of one's own destiny and has the power to carve it out. The principle

to be adhered to in applying the idea in socialist construction is to ensure independence in politics, self-sufficiency in the economy and self-reliance in national defence.

National strength is composed of various elements which can be grouped largely into political force, economic might and military strength. To maintain independence, self-sufficiency and self-reliance in national defence means that one creates one's national strength through one's own effort without relying on assistance and aid from foreign countries, cultivates it in one's own way and uses it in conformity with one's actual conditions. From this angle, this principle can be called the primary principle and strategy of all countries in their nation-building effort.

Korea regards maintaining independence in domestic politics and external relations not merely as a matter of self-respect but as a matter of vital importance decisive of the destiny of the country and nation and makes no concession or compromise with regard to independence.

Politics in general seeks to guarantee sovereignty of the state concerned and its territorial integrity, defend the state and people from aggression by foreign forces, achieve political stability and socio-economic development, improve people's living standards, bring their mental power into play and exercise the influence of the state on an international scale. In this sense, it can be said that maintaining independence in administering politics is not a mere strategy of weak and small nations for existence but the fundamental function and mission of politics.

Korea's independent politics finds clear expression in its strategic slogan "Live our own way!" As Kim Jong Il said, living our own way means living as required by the Juche idea. In other words, it means thinking and acting with one's own identity as required by the Juche idea and conducting socialist construction in conformity with the interests of the Korean people and actual conditions of Korea.

Independent politics has no room for worship of great powers, dogmatism and imitation. Independent politics posed itself as a demand of vital importance for the Korean people who experienced their country's ruin owing to the feudal rulers steeped in sycophancy and dogmatism.

However, it is by no means easy to administer independent politics in this world in which power politics of big countries is rampant. In the contemporary international political arena there are many countries and statesmen that fail to maintain the principle of independence but read others' faces when making decisions although they have large territories and developed economies.

But Korea solves all problems according to its own decision and in the spirit of self-reliance, and lives its own way. It has resolutely rejected continuous pressure and intervention by dominationists while building socialism of its own style. This is the very answer to the question as to how the country has remained strong on the socialist road although socialism collapsed in the Eastern European countries in the early 1990s. If one regards the collapse of socialism in the Eastern European countries as an inevitable phenomenon resulted from the intrinsic nature of socialism, one will come to the conclusion that the Juche-based socialism of Korea cannot escape the fate of that of the Eastern European countries as long as it is also socialism. However, the collapse of socialism in the Eastern European countries was not because socialism was wrong in its ideal as some claimed but because it was administered in a wrong way. In other words, the collapse was the result of the mistakes in applying socialism, not of wrong socialism. In short, the collapse was mainly because the countries had failed to maintain independence in administering socialism.

Independent politics is based on national self-respect, which is demonstrated mainly in diplomacy.

Let me cite an instance. Once the foreign minister of south

Korea made a speech in fluent English on the issue of Korea's reunification at an international conference held in Geneva as if trying to show off his seasoned diplomatic qualifications. On the contrary, the representative of the DPRK who attended a session of the UN General Assembly for the first time made a speech in Korean. He seemed not to feel ashamed of doing so. After the session the south Korean government officials scorned him, saying that he had made a speech at an international meeting in Korean which few attendants could understand because he was poor in English. To be frank, he was so good at English as to be recognized even by Americans. The south Koreans did not know that this was the very manifestation of national self-respect and independence. Such a small occurrence, too, can mirror the principle of independence in politics. Respect is not entertained for those who imitate others or try to curry favour with others. This is as true of nations as of individual persons.

Prizing the independence of the country and nation as life itself, Korea never tolerates anyone encroaching on its independence.

Let us take the nuclear standoff between Korea and the United States which began in the early 1990s for an example. The United States forced nuclear inspection on Korea in order to prevent it from going nuclear. Its ulterior motive, however, was to hurt Korea's strong sense of self-respect and mar its political prestige in the international political arena. Regarding the inspection as not a mere matter of nuclear issue but an encroachment upon its independence, Korea rose to the occasion. While it shut its eyes towards Israel which possessed many nuclear weapons, the United States brought pressure to bear upon Korea by manipulating public opinion against it even though the latter had already declared that it had no nuclear weapons. The situation in the Korean peninsula went from bad to worse owing to the former's biased attitude towards Korea.

It is unclear whether or not the United States judged that Korea would immediately give in to the pressure. But what is clear is that it was not aware of something very important and did not take it into account. It was the mettle of the Korean nation, which prizes independence as their life itself, and the faith and will of the Korean leaders, Kim Il Sung and Kim Jong Il, who never tolerated anyone encroaching upon the independence of their country and their people.

Korea realized full self-sufficiency in the economy. Advocating independence in politics without having laid material foundation, economic foundation, for its realization is nothing but empty talk. The economy is the material foundation of politics and basic realm of social development.

People's living in a social system concerned is directly expressed in their economic life or material life. Economic subordination gives birth to political subordination which, in turn, augments the economic subordination.

Opinion prevails that self-sufficiency in the economy can be achieved only in those countries with large territory, huge population and rich resources. However, this opinion is denied by the reality in Korea which has built a self-sufficient economy.

This is the reason why many economists and sociologists around the world, who are interested in the development of less-developed countries, show keen interest in the economy of Korea's style.

Korea's line of building a self-sufficient economy consists of three components—first, developing the economy in a multi-sided and comprehensive way; second, creating solid independent raw materials, fuel and electric-power bases; third, making the economy modern and training native cadres for operating it.

Particularly noteworthy in Korea's economy is the fact that the percentage of export in the GNP is considerably low as compared with those of other countries. In the 1980s a US sociologist said: If

north Korea's economy is to be maintained, its dependence on foreign trade (export and import) should be 15 per cent at the minimum when its population and territory are taken into account; its economy is so self-sufficient that its dependence on foreign trade is fixed at around 4.8 per cent; on the contrary, the dependence of south Korea's economy on foreign trade is above 80 per cent, which means it relies on foreign trade to too excessive an extent.

Minimum dependence on foreign trade of Korea's economy means that it basically relies on the raw and other materials of its own and its dependence on foreign technologies is very low; this is the most outstanding advantage of Korea's economy which is self-sufficient and Juche-oriented.

Thanks to this advantage, Korea's economy has been able to cope with external shocks in a flexible manner.

It is by no chance that its economy was immune to the Oil Shock of the 1970s, the financial turmoil of the late 1990s which hit Southeast Asia, south America and other parts of the world and the worldwide financial crisis which started in the United States in 2008. It was an inevitable outcome of the wise leadership of Kim Il Sung and Kim Jong Il, who regarded ensuring self-sufficiency in the economy as the foremost principle from the first days of socialist building. Under their guidance, Korea made its economy Juche-oriented and modern.

As its self-sufficient economy is to be described in more detail in the next chapter, let us go over to its self-reliance in national defence.

From time immemorial, military affairs have been regarded as the most important of all state affairs. In Korea, in which the banner of Songun was raised in the 1930s, national defence has always been a priority in state governance, and it has posed itself as a more urgent matter in the present century.

Korea relies on itself in national defence.

Drawing on the valuable experience he gained while commanding the battles to defend guerrilla zones during the anti-Japanese revolutionary war, Kim Il Sung established an all-people national defence system in Korea. As Korea has been in the state of ceasefire with the United States for nearly 60 years since July 27, 1953 along the Military Demarcation Line, it had to make every preparation perfect with regard to national defence on the principle of self-reliance. As far as national defence is concerned, it views that one per cent can never be neglected although 99 per cent is perfect.

Considering that strengthening military capabilities is essential for defending and successfully building socialism even if it means hampering the economic development to a certain extent, Kim Il Sung set forth the line of giving equal importance to economic construction and defence building in 1962 and ensured that the line was thoroughly implemented. In the course of this, the four-point military line—turning the whole army into a cadre army, modernizing it, arming all the people and fortifying the whole country—was advanced. This line is characteristically different from the concept of “people’s war.” Whether the line is for attack or for defence can be judged from the aspect of fortifying the whole country. Korea has almost all its military hardware and facilities in bunkers or concrete-reinforced shelters. This is not suitable for surprise attack, but for long-term defence.

Turning the whole army into a cadre army and modernizing it are the most important aspects of the military line. The military capabilities are not expressed merely by the quantity items—numbers of troops, aircraft, tanks and guns. They should be added to the quality items—ideological and moral state of the soldiers, strategies and tactics, and the traditions, organization and command system of the army. What important role the mental power, patriotism and morale of soldiers, the art of war and command play in war is fully illustrated in the world history of war.

The following is an example.

When the 150th Infantry Division of the Red Army reached as far as the Reichstag, the last bastion of fascist Germany, after numerous hard-fought battles in the closing days of the Second World War, it was encountered with enemy's strong defence.

Given the situation, the divisional commander stood out before his men and said: Now we have the final battle left. Many comrades-in-arms of ours have fallen since the start of the war. We must hoist our flag over the Reichstag over there, each doing the part of the fallen. To do so, we must be prepared for sacrifice. We can never ask somebody else to hoist the flag for fear of the sacrifice, can we? We must occupy the Reichstag at any cost. This is a task the motherland entrusted with us and an honour our division cannot concede to other units.

When his speech finished, the soldiers stood up excited.

"Comrade Commander, please give us orders. We will do it at one go."

Presently the division set about a general offensive and wound up the battle with flying colours. The political work before the battle proved effective.

To bring the mental power of the masses of the soldiers into the maximum play through efficient political work—herein lies the source of invincibility and might of a revolutionary army.

Regarding it as the main link in the whole chain of strengthening combat capabilities to enhance its politico-ideological might, the Korean People's Army has directed its primary attention to ideological education to inculcate in its soldiers the spirit of defending the leader unto death and patriotism. It also has stressed that as long as there exists imperialism on the earth, peace can never be assured with the threat of war always present and war is unavoidable. Meanwhile, it has ensured that all the soldiers are prepared to perform duty on a higher level in times of emergency.

Modernization of military hardware is of paramount importance in consolidating the military strength. All the military hardware of the KPA are modern and sophisticated. What is characteristic of them is that they are all home-made and light-weight ones in conformity with the geographical features of the country.

Now the international community expresses admiration mingled with suspicion as to the issue of Korea's development of missiles. Korea's missiles already struck the world with wonder. Some claim that it might even be capable of producing intercontinental ballistic missiles. Whether this claim is true or not, Korea is on a par with world powers with regard to military capabilities.

Modern war is a three-dimensional war, in which there is no clear distinction between the front and the rear, and the whole of the country is turned into the theatre of war immediately after the start of the war. The might of the system of all-people defence, whose components are arming all the people and fortifying the whole country, is that it is the most reasonable system in coping with a modern war. There are several countries which define arming all the people as a principle in national defence. The examples are Switzerland and Israel. However, their militias are qualitatively different in character and standards from their Korean counterparts—Worker-Peasant Red Guards and Young Red Guards. Whereas Switzerland's militia equipped with small arms is subject to the emergency mobilization system, Korea's Worker-Peasant Red Guards has its own independent command system. The parade of the Worker-Peasant Red Guards held in Pyongyang in September 2011 provided a glimpse of how well prepared and equipped the militia is.

By generalizing the experience gained in the Korean war, Korea has built tunnel-type fortifications on the frontline and in the coastal and all other parts of military importance. From a point of

view of national defence, Korea is often likened to a porcupine. This is why although the United States destroyed Iraq and Afghanistan at one stroke as if demonstrating its military capabilities, it dared not attack Korea during the *Pueblo* incident in 1968, *EC-121* incident in 1969 and Korea-US nuclear stand-off in 1993.

The principle of independence, self-sufficiency and self-reliance in national defence which Kim Il Sung adhered to as a strategic line of building Korean-style socialism was inherited by Kim Jong Il in the 21st century in the building of a thriving country.

A Country Whose Masters Are People

People Is Top Priority Everywhere—this is the title of a book written by a Korean-American, who had been to his motherland.

Just as the title says, socialist Korea is an earthly paradise, where man is most treasured and his dignity and values are most highly rated.

Such expressions as “man-centred” and “people-centred” are often found in understanding socialist Korea. Although it sounds as if these expressions are technical terms, the Korean people use them as the most important and familiar words that are directly related with their life and destiny.

In socialist Korea people are the masters of everything and everything serves them. It identifies the masses of the people, who were only the objects of exploitation and oppression for thousands of years, as the driving force of history, as all-powerful beings.

The nomenclature of this country is the Democratic People’s Republic of Korea and its state power and army are called the people’s government and the Korean People’s Army. Many monumental edifices and the highest honorary titles are named after

people, like the Grand People's Study House, People's Palace of Culture, people's hospital, People's Teacher and People's Artiste.

"The people are my God"—this was the lifetime motto of Kim Il Sung and the fundamental idea in the building of the state and the Party in Korea. Proceeding from the philosophical concept that people are the masters of the world, the makers of history and the masters of their own destiny, the idea rejects any beings that lord it over the masses of the people. The idea finds its expression also in the view that people's strength is an absolute power that decides the development of the world, the progress of history and the destiny of man and in the firm faith that nothing is impossible for it.

It is therefore natural that serving the people is the first and foremost moral principle of political activities in socialist Korea. In short, regarding the people as God, solving everything on their strength and dedicating everything to them is the true reality of socialist Korea.

During the whole period of the anti-Japanese war Commander Kim Il Sung devoted his all to the good of his nation and fellow people, calling himself a son of people. After founding the socialist government, he led power organs to be responsible for people's living.

How the people-oriented policies of the Korean socialist system improve the working people's living standards can be easily explained by the one fact that there is no unemployed in the country.

That there is no unemployed means constant need for labour force, a result of the expansion of production and service sectors by the diversified development of the economy. Yet, this is not connected simply with the level of economic development. Frankly speaking, Korea's economy is not yet up to the standards of developed nations. Then, how could Korea solve the problem of unemployment completely, a problem that any country, socialist or capitalist, has failed to resolve? The answer to this question comes

from the people-oriented policies pursued by the Korean Party and government. For a wage-earner, job is vital for his living. From this point of view, no unemployment in Korea can never be understood in capitalist society.

Noteworthy in the people-oriented measures that were taken by the state under Korean-style socialism is the complete abolition of tax system.

Korea is the first country in the world that abolished tax system once and for all.

The decree on abolishing tax in Korea was enacted at the Third Session of the Fifth Supreme People's Assembly held in March 1974 and went into effect on April 1 that year. Once a social scientist who specializes in the history of tax said that from olden times farmers turned the pointed-edge of their hoes towards the ruler, not towards the ground, when tax exceeded 35 per cent of their income. This speaks figuratively the tax abuses directed at human life and existence. For this reason, since time immemorial, people have regarded paying taxes on one-tenth of their income as their ideal, and accordingly have never dreamt of the complete abolition of tax. But the Korean people have lived in the tax-free society without any worry for nearly 40 years.

The Korean people are quite ignorant of the constant threats of unemployment, tax and the expenses for education and medical treatment, the threats the people in capitalist society experience every day in their living. This is not a fiction, but a common knowledge for anyone who has ever been to Korea. As a saying has it that a drop of water mirrors the world, the above-mentioned fact shows that socialism of the Korean style is a man-centred society both in name and in reality and the country is the one whose masters are the people themselves.

True, the people in the capitalist world may find it hard to believe that Korea is free from any tax. This notwithstanding, in Korea now, new generations who have grown up with no

knowledge of the word tax, play the pivotal role in the building of a thriving nation.

What is essential for understanding the people-oriented policies of socialist Korea is its free medical care and free compulsory education systems, the most superior ones in the world.

The salary of Korea's working people is very low when it is compared with the nominal wages paid to their counterparts in capitalist countries. However, they all lead an equal life on their incomes without any worry.

The secret of this lies in the fact that they are provided with clothes, food, shelter, education and medical treatment that are basic requirements for living at the expense of the state.

Korea has long enforced free medical care and free education, and provisions are provided for next to nothing under the state monopoly system. Dwelling houses are also built at the cost of the state and allocated to people for nothing; therefore, they know nothing about rent, but pay a little for the electricity, water and heating services. Taking these aspects into account, the monthly living expenses per head are very small.

Korea's free medical care system covers consultation, treatment, operation, prescription and all other medical services, but what is more surprising is that it has been so far enforced without interruption for nearly 60 years since the law on the system was promulgated in 1953 when Korea was at war with the United States.

The number of doctors per 10 000 was 16 in the 1960s, the highest level in the world, and the state has systematically increased its investment in the public health sector every year. All people, whether they are healthy or not, receive medical check-up twice a year under the section doctor system which classifies them according to their places of residence and workplaces. In other words, every person has a doctor in charge of his or her health. Prophylaxis is the basis of Korea's policy of medical care. In plain

words, patients do not visit doctors for consultation, but rather doctors make rounds to prevent diseases and render patients medical service. This is quite a natural phenomenon that stems from the intrinsic nature of Korea's socialist system under which people are most valued and everything serves them. The average lifespan doubled from 38 before Korea was liberated from Japanese military rule to 74.5 at present, and doctors look after people's health with all devotion.

The free compulsory education was partially enforced after the Korean war; from April 1959, universal free compulsory education has been in force. The children living on lighthouse islets or in remote villages, too, receive school uniforms and stationery on a regular basis from the state like their peers living in urban areas, and study to their heart's content. Specially noteworthy in the education system of Korea is the system of pre-school education. Nearly a hundred thousand crèches and kindergartens are in operation in Korea, bringing up and educating millions of children. Some countries, too, enforce compulsory education but it is hard to find such a country as Korea which enforces pre-school as well as school education and supplies university students with stipends.

There is no end of such examples of people-oriented policies of socialist Korea. Korea is liberal with its investments in health, education and other sectors related with people's living, although it is building socialism under the heavy burden of economic and defence construction. It is true that Korea is not such a rich country as to boast of its GDP or per capita income. It was the intention of Kim Il Sung and Kim Jong Il and is the stand of the Korean Party and government that investment should be unstintingly made in improving the people's living standards. And it is quite natural that the Korean people are defending their socialist system, holding it as dear as their life.

CHAPTER 3. KOREA HEADS FOR A THRIVING NATION

After the demise of their leader Kim Jong Il, all the Korean service personnel and people have turned out as one for a great upsurge for the building of a thriving nation in loyal support of the Songun politics of Kim Jong Un, another heaven-sent man.

At the point of the beginning of a new century of Kim Il Sung's Korea after summing up its first century, not a few people say that Korea has achieved the status of a thriving nation in all aspects—political, military, scientific and technological, economic and cultural. On the other hand, many others still express doubt and apprehension over the current economic bottlenecks the country is faced with and its tense situation. Anyhow, opinion may vary according to their views, that is, Korea may be a thriving nation or still building it.

But, the difference of opinion is of little importance. What is clear is that Korea has long aspired after a prosperous and powerful nation, and will before long develop itself into a thriving nation as long as it has valuable experiences and foundations gained for several decades of its efforts to build such a nation.

1) Building a Thriving Nation Was Kim Jong Il's Wish

Greek philosopher Aristotle (384-322 BC) likened a political leader to a captain. If the captain fails to play his role properly, his ship may drift; likewise, the masses of the people under a political

leader lacking in ideals and strategies wander about aimlessly. Therefore, a political leader should have a clear knowledge of the destination and course of his ship and have the ability to persuade and lead his crewmen to row in the same direction.

Building Korea into a prosperous and powerful socialist country was an intention of President Kim Il Sung and a grand plan and strategic target put forward by Kim Jong Il.

Kim Jong Il set forth, in the most difficult period of the “Arduous March,” the great goal of building a thriving country, a lifetime desire of President Kim Il Sung, and led the all-people advance in its van by displaying superhuman energy.

That Korea is now on the threshold of opening the gates of a prosperous and powerful country is ascribable to the devoted efforts of Kim Jong Il, who continued on-site guidance tour across the country—major sectors for the building of a thriving nation and frontline posts of the KPA—up until the last moment of his revolutionary career.

Thanks to the Songun politics of Kim Jong Il, Korea, once being a country that could not but subordinate itself to the fate full of vicissitudes, pinned in between big powers, has now been turned into a political power and a military power possessed of the mental strength characterized by single-hearted unity and of nuclear weapons, and is now building itself into an economic and scientific and technological power, making an industrial revolution of the new century through a campaign of breaking through the cutting edge. The cause of building a thriving country, which was pioneered by President Kim Il Sung and whose strong foundations were laid by Kim Jong Il, is now being carried forward with credit by Kim Jong Un.

The might of a thriving country is not in direct proportion to the size of its territory or population. A thriving country means a country, though small in its territory or population, whose national strength is at the highest level in all aspects—political, military,

economic and cultural—and where all its people lead a happy life.

History records many countries which once earned worldwide fame as powerful nations: the Byzantine Empire built by Alexander the Great of ancient Macedonia; the Roman Empire which governed the whole of Europe; the Mongol Empire founded by Genghis Khan after his conquest of the vast Eurasian continent through cavalry raids in the Middle Ages; and the British Empire where they said the sun does not set. But these countries, who showed off their power with foreign territories and resources which they had taken through aggressive wars, met sooner or later with a collapse, as if they had been predestined by history.

Every country and nation is desirous of great national strength, and every politician aspires after a strong nation. But this desire and aspiration do not come true of their own accord, nor do they come on a silver platter. A powerful nation must be built on its very land in its own style on the strength of its own people and with its domestic resources and techniques.

It was in the late 1990s that the blueprint of a thriving nation made its debut in Korea and the effort for its realization went full steam. Around this time all things were improving as the Korean people got over the unprecedented adverse situations in the wake of the death of President Kim Il Sung with a self-sacrificing will and effort.

Entering the 1990s the US and other ultra right-wing forces in the West tried every which way to isolate and suffocate Korea completely, tightening sanctions and blockades against it on one pretext after another, like the “suspicions of its nuclear development.” They increased the intensity of their schemes to wipe out Korea with the belief that, if the economic situation turned extremely worse and people’s living conditions were in dire straits, socialist Korea would automatically implode. To make matters worse, natural disasters such as heavy rains, heavy droughts, typhoons and tsunami hit Korea for several consecutive

years, affecting its economy and people's living seriously. A foreign journalist wrote after touring an area stricken by disasters: The Jaeryong Plain was turned into a sea and completely laid waste; the rice crop was so rotten that even cattle would be reluctant to eat; half of a concrete bridge was washed away by flood; a school disappeared and poplar trees were uprooted. In a residential district, where a considerable number of dwelling houses and establishments are believed to have existed, were found here and there fallen pillars, oil drums, bricks, small cement fragments, haggard roofs and so on. The area was a complete mess.

The shortage of fuel, raw materials and electric power that followed the natural disasters drove the economy inert. As a large amount of coal that had already been produced was washed away and a great number of coal faces were inundated, coal production decreased sharply, with the result that thermal power stations stopped their normal operation. It was the same case with the hydroelectric power stations because reservoirs were dried up by droughts. The rail transport, the arteries of the economy, did not run on a normal basis, either. As a result, factories and enterprises stopped operating, the daily necessities were not adequately produced and supplied, and the supply of electricity to the streets and dwelling houses even in the capital city was suspended. The worst of these challenges was the food shortage; people had to do with uncrushed maize or gruel mixed with edible grass, and if they even ran out, "substitution food."

Given the situation, the Western countries began to claim that the collapse of socialism in Korea was a matter of time, as if they had been waiting for this time to arrive.

In the face of the grave situation, Kim Jong Il was in indiscernible distress. Any outside aid was beyond expectation. At last he decided to overcome the prevailing situation by conducting an "Arduous March" with a do-or-die determination.

Whenever hardships and difficulties came across, President

Kim Il Sung often referred to the Arduous March in the late 1930s, the worst period of the anti-Japanese revolutionary war. The Arduous March refers to the trek made by the main unit of the Korean People's Revolutionary Army led by its commander Kim Il Sung from Nanpaizi, Mengjiang County, to Beidadingzi, Changbai County, in Northeast China for over 100 days from early December 1938 to the end of March the following year. At that time the Japanese army was hell-bent on various "punitive" operations aimed at annihilating the KPRA, with a view to securing solid stability in the rear, particularly in Northeast China, to widen its occupation area in China. While intensifying propaganda offensive among Koreans to the effect that the anti-Japanese guerrillas were completely destroyed, the Japanese imperialist aggressors tried to deprive them of their spirit of resistance. Everything was out of favour with the KPRA, and the KPRA could pass the rigorous winter in the secret camps to preserve its force. But Kim Il Sung opted for a march towards his homeland. Beidadingzi, Changbai County in China is on the shore of the Amnok River, and opposite is the Musan area in Korea. The aim of the Arduous March was for the KPRA to advance into Korea and shoot off guns of counterattack so as to demonstrate to the world that the KPRA and the Korean people were still alive and to instil in the Korean people the confidence that they could surely win victory if they fought Japanese imperialism. The journey took more than a hundred days, a journey which was only a five or six day walk.

As Kim Il Sung recollected later, the Arduous March was, in a nutshell, a constant, non-stop struggle against the worst of natural conditions, hunger, exhaustion, diseases and of course the brutal enemy, and a struggle of not giving in to all these hardships.

Kim Jong Il was determined to surmount the prevailing adverse situation by equipping all the Korean people with the steadfast and indomitable revolutionary spirit the anti-Japanese

revolutionary fighters had displayed in the days of the Arduous March.

He turned the adverse situation into a favourable one by leading the “Arduous March” successfully, and then set the grand goal of building a thriving nation.

Then, why did Kim Jong Il work out the far-reaching strategy of building a thriving nation and make preparations in advance in the period of the “Arduous March”?

A saying has it that if a misfortune falls upon a man, it takes him three days to save the situation, for a family three months, and for a country 30 years.

But Kim Jong Il held that enduring the trying ordeals did not mean triumphant “Arduous March.” To develop Korea into a powerful country no formidable force can ever attack—this was his will and determination. Kim Jong Il, who coped with challenges with a spirit of attack, called on all the people and the entire army to turn out in the struggle to build a thriving country. His decision and political leadership that were demonstrated by setting the goal of a thriving nation at the critical moment when Korea was at the crossroads of life and death drew worldwide attention once again.

A Japanese public figure wrote in his book:

A. Tolstoy, a famous Russian author, put the following poem in the preface to Part 2, 1918, of the first volume, *Ordeal*.

Thrice wrung out in water,
Thrice bathed in blood,
Thrice boiled in caustic,
Who so clean as we?

When I recollect this poem, I think the Korean people would say like this: “Crossed we a sea of blood, Overcame we a mountain of hardships, Crushed we the imperialist schemes of stifling, Who so strong as we?”

Today many people around the world think in a fresh way for what Kim Jong Il decided to undertake the “Arduous March” in

the trying years unprecedented in Korea's history and led the efforts to overcome the hardships and difficulties in its way. They're sure that people of the DPRK, who are tempered steel-like and solidly united behind Kim Jong Il under the influence of his independent politics, will surely build their country into a thriving one by the early 21st century.

His prophecy has come true.

Korea under the leadership of Kim Jong Un, the one and only successor to Kim Jong Il, is now exalting the might of an ideo-political power and military power and speeding up its advance towards the peak of an economic and scientific and technological power.

2) Single-Hearted Unity—the Great Foundation of a Thriving Nation

From olden times the Korean people have called agriculture the great foundation of the country and invested all their efforts into it.

Kim Jong Il said that the great foundation in the building of a thriving nation is the single-hearted unity. People's mental strength, particularly the unity of the people behind their leader in ideology and will as a community that shares the same destiny, is considered the most important source of the strength of a thriving nation.

The single-hearted unity of the people and the army around their leader in Korea was already formed in Kim Il Sung's days, and it was developed on a higher plane under Kim Jong Il's leadership. It is the feature unique to Korea and a weapon more powerful than an atomic bomb.

Today the United States and its satellite forces dare not provoke Korea just for fear of the might of its single-hearted unity more powerful than its nuclear deterrent.

Then, what is the basis and source of the might of the single-hearted unity?

The following anecdote illustrates the single-hearted unity of Korea.

Between July and August 2001 Kim Jong Il was on a visit to the Russian Federation for about 20 days. During this period the Korean people wished for his good health and safe journey, and waited for his return. It was like children anxious to see their father return home from a business trip. In the daytime they endeavoured to bring joy to their leader on his return by performing shining labour feats. In the evenings they watched on TV Kim Jong Il on the foreign tour, “piling up” their yearning for him. His visit was the only topic of conversation in all workplaces and families.

After returning home, Kim Jong Il said with deep emotion that during the whole period of his visit to Russia, he had never forgotten his country and his people even for a moment, and that as his people had yearned for him, he had yearned for his people and service personnel, adding, “I, in Russia, yearning for the people in the motherland and the people, in the motherland, yearning for me in Russia—this is the blood-sealed integral whole of the leader and the people. The integral whole based on revolutionary comradeship is the true feature of Juche Korea.”

Indeed, during his visit to Russia Korea demonstrated that it is a country where all its people share the same destiny with their leader, single-heartedly united behind him.

A similar thing took place in August 2011 when Kim Jong Il was on a visit to the Siberian and Far East regions of Russia and Northeast China.

The relations between Kim Jong Il and the Korean people are those between revolutionary comrades who share life and death as well as those between father and his children.

153 110—this figure indicates the number of letters sent to

Kim Jong Il from the Korean people between January 1995 and February 2003.

This means that he read about 50 letters on average every day. The letters were from ordinary service personnel, workers, farmers and even from schoolchildren. Busy as he was with providing guidance to the overall affairs of the Party, the state and the army, he read all the letters and sometimes sent replies.

The single-hearted unity of Korea finds another expression in the blood-sealed ties between Kim Jong Il and service personnel.

One February day in 1995 Kim Jong Il, accompanied by some officials, inspected a women's coastal battery on the east coast of Korea. After returning to his lodgings, he called them that evening and urged them to visit the battery again the next day and inquire into the living conditions of the girls. The next day, after he was briefed on their situation, Kim Jong Il said that several people had visited with him the battery, that none of them worried about their faces chapped in sea wind, and that they should get medicinal cream and plaster from medical workers and send them to the girls the next morning.

Fascinated by Kim Jong Il's tender-hearted humane quality, the Korean people followed and supported him as they would do their father.

The Korean people's mourning over the sudden death of their leader Kim Jong Il at the end of last year struck the world with admiration.

It eloquently demonstrated how strong the ties between Kim Jong Il and his people sealed in purposes and feelings are and how ennobling and sincere the people's moral obligation towards him is.

Several years ago the Sinuiju area of Korea was hit by heavy floods. Looking around the flood-stricken area, a foreigner talked to an old man who was collecting kitchen utensils.

Foreigner: You must be worried about your future?

Old man: Not at all.

Foreigner: Your house has fallen down.

Old man: Right. But instead, my spiritual mainstay has become stronger.

Foreigner: What do you mean by that?

Old man: Our General Kim Jong Il. As long as we are led by him, we have nothing to worry about. Wait and see. We'll be leading a much happier life.

The old man was serious. Kim Jong Il dispatched military troops to the flooded area and rescued all of the victims, had new dwelling houses built for them and sent them home furnishings as his gifts.

Once Kim Jong Il was visiting the village of ex-servicemen at the Taehongdan County Combined Farm. While acquainting himself with the living conditions of the newly-wed ex-soldiers, he dropped in at a family. He inquired into their living in detail. Deeply moved by his parental care, the wife asked him to name her future baby. Kim Jong Il said smiling he could not name it when there was no telling if it would be a son or a daughter, promising that he would do it later.

That evening Kim Jong Il said to some officials: It is customary that the father names his baby, so I hesitated; however, I think I have to name the baby as an expression of my wish for its bright future and to satisfy the woman's request; I think it would be good to name it Tae Hong if it is a boy and Hong Dan if it is a girl; when the two names are put together, they make Taehongdan; as the husband's surname is Min, the baby's full name will be Min Tae Hong or Min Hong Dan; it is meaningful and sounds good. He then instructed that a mobile medical team should be organized involving medical workers from the Pyongyang Maternity Hospital and dispatched to Taehongdan County to help the wives of ex-servicemen deliver their babies.

This gives another glimpse of the inseparable blood-sealed ties between the Korean people and their leader.

Even at the time when Kim Jong Il was abstaining from food, overcome with the grief over Kim Il Sung's death, he took emergency measures to dispatch an airplane to save the newly-born triplets at a frontline village and to give them medical treatment in Pyongyang. He always said that a star must be plucked out of the heavens and flowers brought into bloom even on a rock if people wanted them, and regarded sitting up many nights working as a pleasure if it was for people's happiness.

He always found himself among the people, sharing sweet and bitter with them and bestowing all his love and trust on them. He sometimes discussed farm work with farmers on the boundary ridges of farmland. He once consulted an old woman and embodied her simple opinion in a national policy. When he visited KPA units, he would inform the soldiers of the news about their native homes and convey them the letters from their family members. When he went to factories, he would shake the workers' hands smeared with oil, hearing about their opinions about their production and living. He would enter water tunnels where water was dripping from the ceiling and coal faces to praise the builders and miners for their feats of labour. His trust in people was so absolute and unbiased that people were faithful to him.

One year a small package wrapped in plastic sheeting and placed on two lifebelts was found on the West Sea of Korea. In the package were the portraits of Kim Il Sung and Kim Jong Il as well as two letters. Previously, a vessel went missing on the sea.

The letters read in part that the vessel had met with a typhoon, that the crew had struggled to the last moment, singing *Song of General Kim Jong Il*, and that they wished their leader good health. This is precisely the single-hearted unity of Korea, the product of Kim Jong Il's politics of love and trust. The single-hearted unity continues to be consolidated without vacillation and discolouration by Kim Jong Un, the only successor to Kim Jong Il.

Western politicians now find it very difficult to believe that no

opposing forces exist in Korea. If they visit Korea and witness the integral whole of its leader and people, which is in full bloom under benevolent politics, they will find the “answer.”

The single-hearted unity of the Korean people around Kim Jong Un is unique to Korea and the core of the might of a thriving country Korea is now striving to build.

3) Strategy of Self-Reliance against Economic Blockade

It is a consistent strategy of the WPK and government of Korea to build a prosperous and powerful state on the strength of self-reliance. What underlies the strategy is that all people should accelerate the building of such a country by relying on their own strength and their own raw materials, with their own technologies and in conformity with the country’s specific conditions. In other words, it means that everything should be solved on the strength of the masses of the people of the country.

To try to be well off by either depending on or benefiting from others is nothing but a wild daydream. A Korean saying goes that a scrap of iron in one’s own house is better than a lump of gold in one’s neighbour’s. A prosperous and powerful country, which is great and thrives in the true sense of the word, is the one based on self-reliance and united with its people by common destiny. When a nation builds a thriving country by its own efforts, it can build a home base for the happiness and future of its own people; then its people will have a strong attachment to their motherland and an indomitable will to defend it unto death. The powerful state based on self-reliance and united with its people by common destiny is the strongest, solidest and most promising one. And it is the paradigm of a great, prosperous and powerful nation.

The keynote of Korea’s strategy of self-reliance is to make its

economy Juche-oriented, modern and scientifically-based.

Making the national economy Juche-oriented means building and developing the economy on one's own resources and technologies and as required by the actual conditions of the country. Modernization of the economy means replacing the backward technologies and equipment with the latest ones. To make it scientifically-based means developing science and technology so as to put production and management in all the sectors onto a new and advanced scientific basis.

What is important in the context of Korea's strategy of self-reliance is to get a correct understanding of the correlation between the Juche orientation, modernization and globalization of the economy. Can the character of independence in the economy coexist with the character of globalization in the present IT era? Where is the boat of globalization devoid of independence destined to sail?

Building an independent national economy on the principle of self-reliance is by no means to build the economy in total isolation.

Now is the age when achievements of IT, science and technology spread themselves throughout the world almost at the same time, so the concept of globalization of the economy is an oversimplified view on the reality. It is a solid fact that there exist inequality between countries of the world, differences in the conditions of economic development, imbalance in scientific and technological development, and further diversity of values and development policies. If the developing countries, without much thought, take the course of globalization under these conditions for the sake of modernization of their economy, they would be plunging themselves into the world capitalist jungle where endless competition prevails and consequently fall prey to great powers.

In the present century, when globalization of the economy reigns, Korea unswervingly gives priority to making its economy independent before making it globalized and modernized. It is

ascribed to the experiences and lessons it has gained in the decades of socialist construction.

Korea, a “small” country, had to suffer bitter experiences of being dominated and intervened by neighbouring “big” countries, and is now carrying on the construction of socialism independently, surrounded by them who are still trying to exercise influence over it. Therefore, it is a firm conviction Korea has cemented in the course of its history that it is impossible to safeguard the national dignity, far from building a prosperous and powerful nation, unless it holds fast to the fundamental principle of independence.

Viewed from this point, it is not too strange that many successes it has achieved in economic construction are linked with the term Juche (independence in Korean). For example, it newly developed an iron-making system that uses no coking coal, a revolutionary change in metallurgical industry, and it has termed the product Juche iron. Fibre made from rocks is also called the Juche fibre.

In December 2009 Kim Jong Il visited the Songjin Steel Complex, one of the leading steel production bases in Korea. The complex had succeeded in establishing the Juche iron production system.

Putting production on a Juche basis had long been under way in Korea. President Kim Il Sung had already instructed that advocates of the Juche idea should produce Juche-based iron, and devoted his efforts to perfecting the iron-making method of a Korean style.

His lifetime wish was realized at long last under the wise leadership of Kim Jong Il. Kim Jong Il, true to Kim Il Sung’s wish, put forward the production of Juche iron as the core of Korea’s metallurgical industry, the lifeline of its independent national economy, and led this cause of national significance to success.

With Kim Jong Il's strategy of self-reliance being implemented, the imperialist manoeuvres of economic blockade against Korea have been smashed to pieces, and a multitude of eye-opening events auguring well for an economic power brought about, drawing the attention of the world. Following the perfection of the system of producing Juche iron at the Songjin Steel Complex, the Ragwon Machine Complex manufactured a 15 000m³-capacity oxygen plant by its own efforts for the process of coal gasification. Scientists, technicians and workers in the chemical industry sector renovated with their own technology the February 8 Vinalon Complex which had been at a standstill for 16 years since the start of the "Arduous March," thus putting the production line of vinalon, Juche fibre, onto a modern basis. Kim Jong Il visited the complex in February 2010, and looked around the upgraded production lines. With a wad of tender, soft and white vinalon cotton in his hand, he looked at it for a long time, appreciating that it was no less excellent material for textile industry than cotton and wool. He was greatly satisfied with the mass-production of Juche fibre.

The Korean people are also performing wonderful feats in grand-scale nature transformation projects. It is well evidenced by the reclaimed Taegyedo tidal flat, whose area is nearly equivalent to that of a county. When the project of reclaiming Ryongmaedo tidal flat, now in full swing in South Hwanghae Province, is brought to completion, the west coastal areas of Korea will change their looks beyond recognition so that the map of the country should be redrawn.

All these miracles wrought in Korea are creations of the Korean people's spirit of self-reliance.

Among the phrases much in vogue among the Korean people is the following one: "Assistance from superiors is welcome, but even though such assistance is not available, it is alright. We will carry out our tasks without fail by finding what is in short supply and making what we do not have." This phrase shows that the

spirit of self-reliance has found its way into the real life of the Korean people.

In this way the Korean people have acquired the spirit of self-reliance as an established way of thinking and behaviour. The Koreans who take self-reliance as their disposition and willpower, therefore, have nothing to do with stagnation and stalemate. Stagnation and stalemate is related with lack of the spirit of self-reliance, not with unfavourable conditions. As a saying goes that it is like pouring water into a bottomless jar, one devoid of the spirit of rising up by one's own effort could never do so, even though one is caught in a "shower of gold." Pinning one's hope on others' assistance is bound to hold back intelligence and talent from being displayed. The harmful nature of dependence on outside forces lies in that it makes people neither be aware of nor give fullest play to the inexhaustible potentialities they possess. It is such a foolish act as to bind up hand and foot of one's own accord. Without the spirit of self-reliance and belief in one's own strength, one can never get rid of backwardness and poverty even if one has conditions more advantageous than others.

Korea's strategy of self-reliance is judged by the world in two ways.

One is admiration, that it is the optimum strategy of state building to be adopted by underdeveloped countries, or former colonies, while the other is accusation from the US-led West, that it is a "closed-door policy."

Judgement that the strategy is a "closed-door policy" is based on the insistence that Korea declines economic transactions with the international community, a hackneyed method employed by the West against socialism and Korea. Strictly speaking, Korea has never declined contacts with outside world, but the West, the United States in particular, has forced isolation of Korea by adopting the blockade strategy for scores of years.

It is a matter of course in the present-day world that sharing

and exchanging with one another all the achievements and experiences made in scientific and technological field and all the economic and cultural gains is helpful and important for social development. However, one should be sober in undertaking it, or it will impede social progress and development. Present reality clearly testifies to it.

The country that has the spirit of self-reliance as its physiology never collapses or implodes. If it has prepared itself solid foundations, it never seeks any help from others, nor is afraid of any pressure or sanction.

What Koreans gained by worshipping great powers and depending on them for hundreds of years was the miserable fate of a ruined nation, and by the strength of self-reliance for scores of years, it has emerged as a great power.

It is, therefore, not an empty talk for Koreans that they would build their country into a prosperous and powerful one without fail on their own efforts. It is but a matter of time for the Korean people, who have already built a powerful bulwark of socialism starting from scratch, to build an economic power on the foundations of their political and military strength.

4) A Powerful State to Be Built on the Strength of Science and Technology

The building of a prosperous and powerful country under way in Korea is gaining speed as it is supported by cutting-edge science and technology.

The 21st century is the IT era, the era of knowledge-based economy. In this era economic development is achieved by the exponential development in science and technology, the shortening of the cycle of their application, and their merger with production practice. The era is characterized by the birth of new branches in

the adjoining areas of different branches of science and technology and the new branches give spurs to the rapid development of the economy. A prosperous and powerful country in the present era of knowledge-based economy must be the one far advanced in science and technology.

The prosperity and future of a country and nation depends on whether it holds supremacy in cutting-edge science and technology or not, for it is a self-evident truth that if one who leads others in science and technology, one is crowned with victory, and if one lags behind, one is doomed to failure. However abundant its natural resources and vast its territory may be, it is impossible for a country that fails to develop science and technology to advance, and it is bound to be subjugated to others both technologically and economically.

When Korea put forth its goal of building a thriving country a decade ago, those hostile to it expressed doubt about it and greeted it with scorn. They claimed: It took hundreds of years for the developed Western countries to accumulate the present wealth. Could Korea, which has just retrieved its rapidly declining economy, attain its goal? If it is to catch up with the Western countries, it has to achieve development 50 times faster than the latter. This is next to impossible.

It was clear to everyone that Korea could never attain its goal of building a thriving nation if it ventured to carry out the project with conventional conception, with common willpower, and at the speed of others.

Kim Jong Il found the way out in developing science and technology within the shortest time, thus guaranteeing the building of a thriving nation with the latest science and technology. Only scientific and technological development can promote a backward country to the ranks of developed countries and also make it possible to achieve all the indexes befitting a thriving nation in the shortest period. Kim Jong Il put forward the line of attaching

importance to science and technology as required by the IT era, the era of knowledge-based economy, and ensured that a dynamic campaign was conducted in all fields to push back the frontiers of science and technology. With profound knowledge of science and technology, including the space and electronic sciences, he himself gave guidance to this undertaking.

As it had already accumulated great potential of its independent national economy and attained a high level of scientific and technological development, and investment into research and development projects is made by the state, Korea is capable of developing cutting-edge science and technology. Above anything else, what gave Korea the confidence that it could push back the frontiers of science and technology within a short span of time was its scientific and technological force it had developed so far. The IT industry, the knowledge-based industry, can be called a youth industry. Any country that has a large number of intelligent and vigorous young people can hold supremacy in the IT industry. In the preceding age of manufacturing by machinery, the rate of economic development and profitability depended on the quantities of production means; however, in the present IT era, the abovementioned economic indicators are determined by who has enlisted intelligent and promising persons in a larger number. Korea had long trained scientific and technological personnel of world level systematically under the wise leadership of Kim Jong Il. Most of them were all in their twenties. Those involved in developing and launching the first artificial earth satellite were also young people.

Manufacturing and launching an artificial earth satellite can be successful only with the support of cutting-edge science and technology. Few countries in the world succeeded in putting a satellite into orbit in the first attempt. The United States known for its developed space science put its satellite *Vanguard* into orbit in the ninth attempt, and Japan succeeded with its satellite *Osumi* after five failures.

Korea, however, succeeded in putting its satellite into orbit in the first attempt, demonstrating its world-standard space technology.

Western countries with advanced space technology were surprised to learn that Korea not only developed a satellite, an acme of cutting-edge science and technology, entirely by its own efforts in difficult economic situation, but also put it into orbit in the first attempt.

Yuri Mirov, vice-president of the Russian Space Association, in his interview with ITAR-Tass, denied the assertions made by the Western media that Russia gave assistance to Korea in satellite manufacture and launch, saying he knew nothing about any attempt of Korea to make contact with Russian specialists, and stressed his country had not been requested any kind of assistance from it.

Recently Korea made public detailed information of its successful introduction of the CNC technology, a symbol of cutting edge, drawing world attention.

One of the leading newspapers, *Rodong Sinmun*, carried an article in series, titled, *The General and CNC*, highlighting that the history of introducing the CNC technology throughout the country was a product of determination and painstaking efforts made by Kim Jong Il.

Kim Jong Il conceived the plan of introducing the CNC technology already in the 1990s. For Korea, it was a period of trials unprecedented in its history: socialism collapsed in the Eastern European countries; Korea suffered the greatest national loss, the sudden demise of its leader Kim Il Sung; it was hit by natural calamities for several consecutive years. The world presumed that Korea's "collapse" was only a matter of time, and the United States and other Western countries even formulated and made public scenarios about system change. But they were too ignorant of Kim Jong Il and the socialist system of Korea.

Kim Jong Il, convinced of the victory of socialism as a

science, declared to the world that he would defend Juche-oriented socialism true to the intention of his predecessor. His declaration was based on the ideas of giving priority to ideology, arms, and science and technology. The foremost importance in science and technology was to be given to the introduction of the CNC technology in the economy. Without grasping the CNC technology, the development of the defence industry and revitalization of the overall economy was inconceivable.

Kim Jong Il had already had a team of talented scientists and technicians organized in 1992, named it the Ryonha Machine and ensured that the CNC machines to be developed by them carried the name Ryonha Machine. In those days, the people had been suffering from food shortage, and factories and enterprises had stopped operating. In tears of blood he made sure that the precious funds were directed to the development of CNC machines.

It was a bold decision nobody could easily make in such a situation. This gives a glimpse of Kim Jong Il as a great man, who turned a misfortune into a blessing.

His judgement and decision proved correct. Korea successfully manufactured a CNC machine. In late April 1995 Kim Jong Il saw a wire cut EDM, the first CNC machine, the Ryonha Machine team had developed. He was greatly satisfied to see the CNC 4-axis machine. Development of the machine sparked off a campaign of pushing back the frontiers of science and technology in all domains of the industry.

As Ryonha Machine developers said unanimously, the first CNC machine was the crystallization of the painstaking and devoted efforts of Kim Jong Il. He had not only initiated development of CNC machines and indicated the detailed ways for its materialization but also provided all necessary conditions.

Today, after nearly a decade since then, Korea's CNC industry has struck its roots deep into solid foundations, and is leading an industrial revolution of the new century.

Kim Jong Il made efforts day and night to the last moment of his life to apply the CNC system across the country, and kindled the torch of an industrial revolution of the new century with the Ryonha Machine as a model.

The appearance of leader Kim Jong Il beaming with a broad smile while giving on-site guidance in December 2010 at the Huichon Ryonha General Machine Factory, the parent of CNC machine factories, was a declaration of victory; the scene of the shop floor with 7-axis, 8-axis and 9-axis CNC machine tools was spectacular.

The flames of CNC-application drive flaring up in Korea demonstrate the validity of the line of economic construction on developing defence industry on a priority basis and simultaneously developing light industry and agriculture that was advanced by Kim Jong Il.

The powerful defence industry of Korea is backed up by CNC machines. Its manufacture and launch of artificial earth satellites, nuclear tests, short- and medium-range missiles, uranium-enriching facilities and various state-of-the-art military hardware are all inconceivable apart from CNC machines. At present Korea can be said to have seized supremacy of the CNC technology. For Kim Jong Il, CNC was a powerful means of politics, and his unique politics became more attractive by the CNC technology. No other statesman in world history had been well versed in such technology and combined it with politics.

Korea's CNC-application drive has now found its way to all sectors of the economy.

These are not all its achievements in developing cutting-edge science and technology. Scientists and technicians in Korea succeeded in the development of the nuclear fusion technology, second nuclear test and launching of the artificial earth satellite *Kwangmyongsong No. 2*, and they developed blood-type conversion technology, F₁ rice and other bioengineering technologies.

What is clear in Korea's declaration of building a prosperous and powerful country within a short span of time is that it would hold supremacy in science and technology.

Single-hearted unity plus cutting-edge science and technology—this is an aspect of a thriving nation Korea is determined to build.

5) People Living for Tomorrow

To understand a country, it is essential to be well aware of people in that country. If one is to know only its landscape and things, not its people, one can see at home picture albums, read books or watch TV programmes on them.

By a prosperous and powerful country, Koreans mean more than a country in which political stability is secured, material and cultural assets are abundant enough to meet the demand of people and the military power is strong. The point is man, a new type of people suited to the thriving nation. Only then can one have a whole picture of its society, i.e., man, social wealth and social relations.

If one is to understand the people in a certain society, one should know their views of life and value, moral traits and traditional customs. Here, the way they speak and behave is the starting point.

The Korean people regard the collectivist principle of “One for all and all for one!” as their basic view of value. Everything in Korea is done in a collective way and the collective holds a dominant position over an individual.

The Western people place their money and property first, whereas the Korean people think the interests of the collective and cooperation in it before anything else. In other words, the spirit of collectivism runs through their thinking and behaviour.

Unity and cooperation are, in essence, a way of human

existence. Man could get out of the outrageous challenge and encirclement of nature because of this way of existence.

The Korean nation has good traditional ethics of making a united effort to help others. One of their long-standing saying is, “One spoonful of rice from each of ten persons easily makes a bowl of rice.” The Korean people are easily accustomed to collectivist way of living and regard it as their way of living.

It is not only because of the traditional ethics that the Korean people regard collectivism as their views of life and value. However ennobling ethics are, if people do not consciously observe it, it is no more than a norm of life.

The Korean people’s collectivist way of life is related to Kim Jong Il’s benevolent politics.

A Chinese saying goes that the sweet orange has changed into the trifoliate orange. This saying originated from the following episode. In ancient China there were two states called Ch’i and Ch’u, situated south and north of a river, respectively. One day, a high-ranking official of Ch’i visited Ch’u. The Ch’u king gave a feast in honour of him. Several rounds of drinks served out, an official appeared with a man in handcuffs. He said to his king, “This man from Ch’i is a thief.” The Ch’u king asked the guest meaningfully, “Are your people by nature good at stealing?” The Ch’i official replied, “I’ve heard that the sweet orange in the south of the river, if transplanted in the north of the river, changes into the trifoliate orange. Their leaves look similar, but their tastes are utterly different because of the soil conditions. People don’t steal in Ch’i. I wonder why they become thieves after moving to Ch’u.” The Ch’u king could say nothing.

This old story teaches that a benign ruler produces good subjects, whereas an evil dictator corrupts them. Since olden times benevolence and virtue, not law and punishment, have been considered the best means of governing people. Benevolence and virtue are based on human love. Even in modern society where

they have become makers of history, people long for benevolent politics administered by an outstanding leader.

Thanks to Kim Jong Il's benevolent politics, all the people in Korea have possessed virtues, namely, love and trust, and the whole of society has been turned into one large, harmonious and united family.

Let's build a new society with love and trust—this was Kim Jong Il's political philosophy. Unity and cooperation based on love and trust had been aspired by everyone since the appearance of mankind, but no country and no politician could achieve it.

The centuries-old desire of mankind for genuine love and trust has come true in Korea where Kim Jong Il's benevolent politics was pursued. The Korean people call him father and the Workers' Party of Korea the mother party. In this country led by Kim Jong Il, who regarded love for and trust in people as the fundamental principle of politics and had them as his gifted nature, the relations between the leader and the people are not those between a superior and his subordinates but those between father and his children.

Until last year, the Korean people would say that they did and would do something that would bring pleasure to their leader Kim Jong Il. To bring pleasure to Kim Jong Il was the honour, pride and happiness of their life. Their greatest satisfaction found expression in making him happy by performing great feats of labour and doing good deeds for the people; they did not seek any fame or appreciation in doing so. Westerners might find it hard to understand this spiritual world of the Korean people. Just as there is no flower without seed and no river without a fountainhead, the outlook on life of the Korean people derived from Kim Jong Il's benevolent politics characterized by invariable love for and trust in them.

In Korea where the collectivist outlook on value prevails, all the people help and lead one another forward, and lead a harmonious life with warm human love.

A saying goes that pretty women do not make friends with one another. This gives a glimpse of the moral principles based on individualism. This phenomenon is called in social psychology the discord in relations of equality. In other words, pretty women are on the same level with one another in beauty and this equality always gives rise to jealousy and conflict among them. The discord in relations of equality is expressed as follows: Those who are nearly on an equal footing in ability or power do not get on well with each other; those who have little difference in accomplishments are reluctant to praise each other; those who enjoy equal trust by their superior fall out with each other; students of the same academic achievements do not make friends with one another. Such phenomena are, to one degree or another, very often found in human relations of the individualism-based society.

Meanwhile, in Korea, where the collectivist principle of “One for all and all for one!” is applied in all spheres of social life, comradely unity and cooperation form the mainstay of social relations, and people are ready to devote themselves to the good of others. For instance, schoolchildren teach and help one another to win distinction of being members of a “class of honour students,” model workers in production drive spare no time and energy to help their colleagues who fall behind, and technicians unhesitatingly make public their research findings and develop new technologies through collective cooperation. There are young couples, who care for the supportless elderly as their own parents, families, which look after orphaned children as their own flesh and blood, and girls, who volunteer to become life companions of the honoured disabled soldiers. Young people serve the army, regarding national defence as a sacred civic duty, and those who were born and have grown up in urban areas, volunteer to work at coal mines and rural communities. They all are not guided by the greed for money or fame. In any country the youth form the mainstay of society, and social progress and the nation’s future

depend upon the role of the young generation. In view of this, the future of Korea is optimistic. Among the Korean youth there are no drug abusers, mafia, gangsters or suicides. They grow up as reliable pillars of society with great pride in their work, without experiencing any sense of frustration and defeatism or worrying about their future.

Not only young people but all other people in Korea live full of hope as they are confident in and optimistic about their future.

When intellectuals, who usually approach society with a long-range view, talk about the future of a country and nation, the German words *sein* and *sollen* (*present* and *future*) strike them. Most of them know what they mean. There is a reason why intellectuals express the present and future in German, not in English or in other languages. It is associated with the “miracle on the Rhine.” Germany, which was suffering difficulties on the ruins of the Second World War, overcame the miserable “present” and built a thriving “future.”

After seeing the reality of Korea, the German people, the creators of this miracle, now say that the Korean people “live in the future.”

Man lives in the present and heads for the future. An important problem to everyone is how to approach the past and the future with the present as the centre. The present is the continuation and accumulation of the past and simultaneously the starting and turning point of the future.

“Let us live not merely for today but for tomorrow!”—this was a view of life cherished by Kim Jong Il, as well as by all the Korean people.

Those who believe in their strength, those filled with the hope that tomorrow better than today will surely come, and those who wish for the coming generation’s happiness rather than theirs, can live for tomorrow.

“Love the future” and “For posterity”—this is a fighting slogan

and a spiritual motive force which the Korean revolutionaries have kept in their mind as their creed since the days of the anti-Japanese revolutionary war. As they had such a faith they did not vacillate in the face of or yield to any severe hardships, ordeals and even death but overcame them, and liberated their motherland and built socialist Korea today from scratch.

Thanks to the leadership of Kim Jong Il, this noble spirit cherished by the anti-Japanese revolutionary veterans was handed over to the Korean people as mental heritage and is fully displayed in the building of a thriving nation.

There is no nation stronger and more excellent than the Korean people who regard the collectivist outlook on value as a criterion of life, imbue the whole country with human fragrance and work today for a better tomorrow.

CONCLUSION

History of modern Korea spanning nearly one hundred years brings home to mankind one gospel truth that the leader of a country and nation plays a pivotal role in making the history of his nation and shaping out its destiny. History of modern Korea etched in the world history the truth that even a small country can become a power and its people can become prosperous if it is led by a great leader.

President Kim Il Sung and Kim Jong Il of Korea were great persons of the century, who saved the destiny of the Korean nation, brought glory to it, and accomplished tremendous achievements which the nation had failed to achieve in its 5 000-year history.

An American who had visited Pyongyang some ten years ago said in the following vein:

It is a miracle. It cannot be explained otherwise but as a miracle that the small communist country under grave challenges every moment and every day still exists on this planet. What is more surprising is that Kim Jong Il who is leading the country constantly adheres to the communist ideology, and his people harbour no doubt about it. Though they were suffering from food shortage, they kept on going to work, singing and dancing, and even discussed politics at meetings for hours. They frequently held athletic games.

I asked my guides and sometimes the people I came across:

“Your country is locked in vicious cycles of the economy, hit by natural disasters for several consecutive years, and unpopular among many countries of the world for your

persistence in communism. Do you think you can survive in spite of all these?"

Their answers were one and the same:

"We can survive even if the world turns upside down. It is because we have our territory, our people, our system and our leader. We lived in difficulty in the past as well. When the United States started a war in 1950 and enlisted even its 15 satellite countries to make us their colonial slaves, we fought at the risk of our lives, though we were deprived of some of our family members.

"After the war we had a hard time of it. But we boldly faced the difficulty and successfully established a socialist country. Now that the socialist countries in Eastern Europe have all collapsed, you Americans would feel elated. We are also well aware that you are looking forward to our being collapsed like them. But things will never turn out as you wish.

"Suppose we communists had yielded to you—will you show us mercy? And do you think we presume the United States will turn to communism? We will fight unto death for freedom, and, even though we are starved to death in the course of this, we wish to be buried in our country where there is our leader. This is our creed. However, we believe that we will thrive in time, because we have a great leader, a great party and a great people."

The answers were more outspoken if they were from the people at the grass-roots level. I take it as a political review and spiritual profundity of the north Korean people, and the most important stronghold on which this country has survived so far.

His judgement of Korea was relatively objective and detailed. But if he could witness present realities of Korea a decade after, he would have this to say: Korea is a prosperous and powerful country which will never collapse.

Finishing this book, I would like to employ a Korean saying,

“Seeing once is better than hearing a hundred times.”

If you want to know about Korea, about the peerlessly great persons it has produced, please go to Korea and see for yourselves!

Printed in the Democratic People's Republic of Korea
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**PYONGYANG, KOREA
JUCHE 101 (2012)**

ISBN 978-9 946-0-0912-4



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